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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For October 12—Christ, the Minister of Better Things

Hebrews 3:1-8, 5:9-10; Matthew 4:11; Philippians 2:1-11

THE CENTRALITY OF CHRIST

Dr. F. E. Scott says that the book of Hebrews was written to third generation Christians to whom the message, which had once been so new and wonderful, had become a matter of custom and tradition. Under persecution they had grown discouraged, especially as the Lord's return was postponed. The writer desired to rekindle the glow which the gospel had once inspired.

Their religion, he tells them, is not simply one of many religions, but it is that which all the ages have been seeking. What they possess is the final and ultimate faith.

His figure of speech is an interesting one. For his purpose he used the figure of a house. The unity of the whole design was in the mind of God, but different workmen had constructed its parts. The old dispensation was one part and, of this, Moses was the builder. The new dispensation was another part of the original design and, of this, Jesus was the builder. But Jesus is worthy of the greater honor for even the part built by Moses was a part of the plan of the pre-existent Christ. Moses was made all that he became by Christ. Therefore, Moses is to be thought of as a servant, while Jesus is to be thought of as the Son.

To turn away from Christ to Moses would be in reality to turn away from Moses himself, since he too finds his fulfilment in Christ. The argument derives its power from the conviction that it is all God's building, but that the supreme accomplishment, that without which the other is impotent, is to be seen in the life of Christ.

This message is one that is vital to people who have allowed their religion to become prosaic and matter of fact. It is a stirring recall to the centrality of Christ, a reaffirming of the truth that all before had been prologue, pointing to, and finding its fulfilment in, the High Priesthood of Jesus.

Questions:

1. Is it harder to rekindle an interest that has grown cold, than to win new converts?

2. Why is it that Christianity is sometimes more effective on the mission field than in a so-called Christian society?

3. Compare the figure of the house, in Hebrews, with Paul's figure of the "Body of Christ."

4. What are the alternatives to which people are likely to turn in our day?

5. How can we do for today, what Hebrews undertook to do for the third generation of Christian history?

RUSSELL E. REES

For October 19—The Sufficient Christ

Hebrews 11-13; Genesis 12:1-9; Romans 5:1-8

THE THRUST OF FAITH

In today's lesson the argument of Hebrews is pushed on beyond the previous lessons. It is said here that the ultimate ground of reality is spiritual, not material. The things that are, were not made of the things that are seen, but of things that are not seen. The more we know of matter, the more this seems to be clear. One of the scientists has said that the more one knows of the universe, the more it looks like a great thought. And it is by an act of faith or trust that this begins to come clear to us.

"Without faith it is impossible to please God." Here the inadequacy of legalism is urged, and by many examples we are led to see that the great souls of the past are accounted worthy, not because of fulfilling legal requirements but by a great act of trust. Abraham went out, not knowing, but willing to live in insecurity, because he sought for a city of God. Moses endured "as seeing Him who is invisible." But Jesus exceeded them all in his trust, submitting unto the death of the cross and is set down on the right hand of the throne of God.

I like the statement often made that faith is not belief in spite of evidence, but action in scorn of consequences. It is a shallow definition that makes faith mere credulity. Belief without behavior to correspond is not saving faith, for faith involves trust and confidence and commitment. To trust God is also to act upon that trust, even to the point of living in tents for a season. Life moves forward through the thrust of faith.

It is not too much to say that we believe everything else because we believe in God. And Jesus demonstrated this fact far beyond any other, first in his acceptance of the cross, but also in that "while we were yet sinners," that is while there was no evidence of man's willingness or ability to live the higher life, he died for us. This, to the writer, was the supreme work of Christ. And in this he found the basis of his conviction that Christ was the Author and Finisher of our faith.

Questions:

1. Can you distinguish between faith and belief?

2. How does faith in God influence us intellectually? Morally?

3. Why did James seem to draw a distinction between faith and works? Is it a valid distinction?

4. Is it possible to have right beliefs and wrong behavior?

RUSSELL E. REES

WELL SAID, MR. EICHELBERGER!

An important statement of policy of the American Association for the United Nations was made public by its director, Clark M. Eichelberger, when he spoke over the Columbia Broadcasting System on the eve of his departure for Europe.

The statement, adopted by the AAUN's board of directors, declares that "There is only one way for the United States to reinforce the principles of security and welfare for which it stands firm. The United States must make the United Nations the foundation of its foreign policy. The United Nations must be more than an instrument for this country and other countries to use when convenient and to ignore when individual or bilateral action seems superficially more effective."

Mr. Eichelberger outlined a five-point program for the implementation of the policy statement, including: (1) United States foreign policy be kept under constant review to the end that it corresponds with the fact that the United Nations is always the foundation of that policy; (2) United States military policy be consistent with its UN obligations and appropriate organs of UN be so informed; (3) United States take the initiative in exercising right of collective defense provided for in Article 51 of the UN Charter, in case of attack on any member nation; (4) United States proceed in belief that an agreement with the Soviet Union can be found; (5) Upon assessment of European economic needs, following Marshall proposals, United States appropriations be granted quickly and program be integrated with economic machinery of UN.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

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Friends in One World

IT is never easy to discern the full importance of events until history has tested them. This applies to the many meetings and conferences of Friends. A conference, in itself, has less meaning than the ongoing life of the local Meetings which it represents, but it can bring into perspective the life and thought of the wide range of Friends' Meetings. It can discern the trends by which the Society of Friends is being affected and challenged.

The meeting of the Friends World Committee for Consultation held recently at Richmond served that purpose, but it also symbolized the development of a movement, among Friends of the world, that will doubtless have historical importance. It was the third organized and conscious effort of these Friends to see, in the light of vast world changes, an earth-wide Society of Friends. The first step was made in the formation of the Committee at the Friends World Conference in 1937. The second was a meeting, limited in attendance, which was held in Switzerland in 1939. The recent meeting was quite representative, in view of the great distances and difficulties of travel.

This meeting had to be held. It was inevitable. In a day when great centripetal forces are tugging at resisting nations, pulling them toward the "one world," Friends of this World Committee had to meet and ask what it means for the Society of Friends. It does *not* mean uniformity, and it does *not* mean organizational one-ness. There is no disposition on the part of the World Committee to "take over" the responsibilities and functions that rightly belong to existing Yearly Meetings or to unite them in one organization, but the present-day changes in terms of time, space, and relationships of nations on the earth, in itself, creates new tasks and opens new gaps that only a Committee on the world level can fill.

The story of that Committee in its recent sessions is presented at some length in this issue of THE AMERICAN FRIEND. The emphasis, "for Consultation," is retained in the title and the work of the Committee.

No world committee in the initial stages of its existence can forecast its own life and action, but the emphases of a traveling ministry, translations of literature, and conferences seemed to be the obvious responsibilities which no other group could carry at this time, *on the world level.*

Though the work of the Committee is largely in the ideological stage of its development, it is none the less basic to our life as Friends. The tangible and personal contributions have already begun in the visitations which it has sponsored. It merits the concern of Friends everywhere as they take their place in the emerging world community.

Adamic Energy

PROBABLY no phrase has induced more play on words than has "atomic fission" or "atomic energy." It may be a means of speaking and retaining some important ideas.

No one is afraid of atomic energy. It lies latent in "stacks" somewhere as inert matter until some form of human energy puts it to use. The energy we ultimately fear is "Adamic" (with apologies to Adam) in its nature. The more power that science uncovers and presents to the human race, the more evidence we have that science neither curses nor blesses the world apart from human use or misuse. Our bottom problem is spiritual, which makes our basic solution to be not reformation fundamentally, but redemption. We are not needing to have our opinions changed so much as our hearts. All of us probably believe better than we behave. Men need a new affection, a new direction—in short, a new heart. Nothing but "the power of his might" can be trusted to handle the latent forces which the minds of men have discovered and offered to the world.

Who would not trust atomic and all physical forces in the hands of Him in whom the "divine energy" was expressed!

"Behind the Dollar Curtain"

BEING the world's richest nation poses a very difficult problem for America. If she gives aid to those nations under Russian influence, she is open to the accusation of aiding Communism. If she refuses such aid, then she faces the criticism of converting the dollar into a weapon of aggression on behalf of her own ideology. Whatever is done appears to be political maneuvering at a time when politics is a mocking substitute for food. Riches mean power and

power means peril—the peril of becoming the most mistrusted nation.

There is only one other position that is more difficult and that is to be the little people in a little nation who have no defense against whatever political influences may come their way and who see great nations luxuriating in their power and playing for position.

People easily love a mythical Santa Claus, but they do not forever love a person or a nation whose chief role can hardly avoid the spirit of benevolence. It is made yet more difficult when such benevolence is practised on any basis other than sheer human considerations. The only answer obviously lies finally in self-supporting, self-respecting, peoples, playing their part in the economic intercourse of the world.

In the meantime it is being stated in our news that no nation, no matter how hungry, can get back of the American "dollar curtain" unless it is ready to say, "Uncle." The problem is not easy for America and certainly not for the innocent people of the earth, both in and outside America, who perish for the lack of the simple, elemental necessities of life of which our country has relatively such abundance.

"I Shall Not Want"

THESE words of utter confidence may seem like cruel mockery, when a million people are perishing for lack of the common necessities of life. The cynic lays hold of this fact as irrefutable argument that Christian faith is blind—offering promises instead of bread—but the cynic stops in the middle of a problem and thinks it is the conclusion. He, therefore, is always sitting in the seat of the scornful.

The Shepherd Psalm does not offer us a formula for securing bread, material or spiritual. It goes deeper than that. It tells us in poetic language, that only through faith in God can the world be fed. Even the second commandment to love our neighbors, by itself, cannot ultimately feed the world. It will require a deep assurance on which the second commandment rests, to unite this world into a great sense of oneness and loving understanding. That can be found only through a faith in God. But the immediate need of millions is for common bread. If the Lord is our shepherd, indeed, we shall gladly share with them, and we shall welcome any order of society based on responsibility more than on selfish privilege.

There are also millions of people, whether hungry or well fed, imprisoned or free, who have known the exultant joy of a personal sense of the divine presence. The story by Eva Hermann in the previous issue of this journal is a substantial illustration of that truth.

We cannot suppose that this shepherd boy who sang his faith on a Judean hill, saw the implications of his song in our day, but he sang better than he knew. He gave the world an immortal hymn. It is immortal because it breathes a faith that lies potential and eternal in the human heart. Such faith must be fulfilled.

E. T. E.

To Friends Everywhere

A Message from the Friends World Committee for Consultation

Held at Richmond, Indiana, September 5-14, 1947

WE have been deeply concerned with the thought of our responsibility in a sick world where men's hearts are failing them for fear, but in which there are latent resources of good will waiting to be released. As we have continued in worship together we have become conscious that God has a message for us, that He is calling each one of us to renewed and complete commitment and obedience to Him. Our lives have significance as they are surrendered utterly to the redemptive purpose of Christ. We need not wait for others before beginning to act in response to his call nor ask, "Lord, what shall this man do?" The word comes to each one of us, "Follow thou me. Feed my lambs. Feed my sheep."

We desire to ask each member and group in the world family of Friends to share our experience and to respond to God's call—to say, "Yes" to it and to begin to act upon it. It has seemed to us right to begin to make plans for another World Conference of all Friends in 1952, though the future is dark and uncertain, and we are well aware that events now unforeseen may render the holding of it impossible. Dedication, prayer, and study, personally and in groups, are the essential preparation for such a conference, as they are also for the carrying of God's message, whether it be far afield or into the daily contacts of business and home. There is no standing still—if we do not advance, we shall decay.

In our exercise of spirit together we have been humbled and brought to a sense of penitence, and through this to a sense of victory and triumph in the knowledge that nothing can separate us from the love of Christ. John Wilhelm Rowntree's prayer, which has lived for well-nigh two generations, has been with us as an increasingly expressive symbol of our thought. Fully understood, it sums up the whole of our aspiration.

"Thou, O Christ, convince us by thy Spirit; thrill us with thy divine passion; drown our selfishness in thy invading love; lay on us the burden of the world's suffering; send us forth with the apostolic fervour of the early church; so only can our message be delivered: speak to the children of Israel that they go forward."

Quaker Action on World Level

By Leslie D. Shaffer

THE Friends World Committee for Consultation, in its first meeting since 1939, met at Earlham College, Richmond, Indiana, from September 5-14. Thirty-eight Yearly Meetings and organized groups were represented at the meeting, bringing together Friends from seventeen countries.

Organization and Function

The officers chosen by the Committee to direct the work for the next two years are as follows: Chairman, D. Elton Trueblood, Indiana Yearly Meeting; Vice-Chairmen: Frederick J. Tritton, London Yearly Meeting; Norah Douglas, Dublin Yearly Meeting; Greta Stendahl, Sweden Yearly Meeting; Maurice Webb, South Africa Yearly Meeting; Edmond Privat, Switzerland Yearly Meeting. Carl Heath of London Yearly Meeting, who has served as chairman with vision and sympathy since 1938, will be asked to accept the position of Honorary Chairman. Barrow Cadbury of London Yearly Meeting, will continue as Treasurer, and Henry H. Perry, New England, as Assistant Treasurer. The annual budget for the Committee is approximately $30,000, which includes funds for conferences and inter-visitation. The office of the World Committee is to continue in London for the next two years, its present address being 32 Tavistock Square, London, W. C. 1. Leslie D. Shaffer was appointed to continue as Secretary.

The functions of the World Committee, which are chiefly to promote understanding and to aid in the process of mutual cooperation among world Friends, was described in this Minute adopted by the Committee, "Our function is to help to make the sense of a Quaker world family a reality in a way that the constituent parts, working separately, cannot do. We thus seek to help Friends to fulfill their responsibilities in the modern world with its manifold need. In pursuing its purpose, the Committee will be most effective if it is modest in organization at the same time that it is powerfully convinced of the urgency of the hour. Thus the Committee is the servant of the several groups of Friends, responsive to their needs and aspirations, and facilitating their mutual understanding."

Working by Sections

The work of the Friends World Committee for Consultation is divided into sections; European and American, with a sub-committee on the Pacific Area, which has not yet been organized as a section. The European Section has been responsible for the European conferences held in England in 1946, and in Holland in 1947. At the last conference, consideration was given to the possibility of creating a European General Meeting and of establishing a central office of the European Section on the Continent. Friends on the Continent have found that in some instances suffering and adversity have been the initiators of new life which springs from the Quaker root. They are conscious of the need of trained leadership to meet the spiritual and material needs of Europe. Such means as the summer school in Norway, the active young Friends' group in Holland, the cooperation in international service projects such as those in which the Swedish, Danish, French, and Swiss Friends have participated, are all helpful means of measuring up to the magnitude of our opportunities on the Continent.

The American Section, which includes the Yearly Meetings in Canada, Cuba, Mexico, and Jamaica, as well as all the American Yearly Meetings, has a real opportunity to develop the international nature of Quakerism on the American Continent and in the Caribbean Area. This area of the world, in its growing responsibility for world affairs, has a very potent part to fulfill. Friends living in countries where military conscription has long been in practice look hopefully to Quakers in America to do all in their power to prevent the extension of conscription in the United States. A portion of the Minute on conscription states, "We have considered the subject of conscription and the efforts being made to introduce it to such countries as the United States and Great Britain. Any system of universal military training is dangerous to freedom of individual conscience and threatens the vital life and very existence of Christian groups who proclaim a gospel of freedom and love. We are opposed to it." This calls for action by all groups.

In the "Pacific Basin"

The Pacific Area sub-committee, of which J. Passmore Elkinton is the chairman, was sensitive to the requests from Friends of the Far East that Harry T. Silcock, of London, be liberated to visit Friends in China and if possible in Japan. The World Committee warmly approved this concern and Harry T. Silcock is contemplating such a ministry of visitation.

The re-emergence in Japan of Quaker groups that had been part of the United Church during the war years; the need of Friends in India to find their rightful place in relation to the Hindu communities and the United Church in India; the desire of Chinese Friends to bring the positive world outlook, symbolized by Christianity, are some of the problems under consideration in this area. All of these groups, as well as South Africa, New Zealand, and Australia, express the need of visitation, but also the desire that younger Friends, especially teachers and social workers, might immigrate into these countries, and be willing to settle there permanently. The World Committee will give fuller information to those who are interested.

Toward World Responsibility

The next Friends World Conference is proposed for 1952, world conditions permitting. It was suggested that the conference might be held in England, in connection with appropriate Quaker tercentenary celebrations. The Committee encourages all groups of Friends to make a special period of preparation during the next five years, possibly along the following lines: (1) The world's need of a fresh vision of God; (2) The wholeness and dignity of man; (3) The oneness of the world. Plans will be set in operation immediately by the Executive Committee for the Conference.

Our participation as a world family of Friends in the idea of One World was further implemented by our decision to develop closer relations with UNESCO and United Nations. UNESCO —the United Nations Educational, Scientific and Cultural Organization, is dedicated to the task of helping men and women the world over to rise above class theory, to foster human dignity through mutual respect and educational opportunity, to preserve individual freedom, and to help free the world of war which begins in the minds and hearts of men. UNESCO has invited the Friends World Committee to participate in its council of international, non-governmental organizations for these high purposes. We have accepted the invitation.

In like manner the United Nations Social and Economic Council, which encourages universal respect for and observance of human rights and fun-

damental freedoms for all without distinction as to race, sex, language or religion, has invited the World Committee to participate. We have accepted the invitation and plan to be represented in a consultative capacity in order that we may be of assistance to individual Friends, Yearly Meetings, and other Quaker organizations in presenting their concerns to the United Nations.

IN WORD AND SPIRIT

One other aspect of the work of the World Committee is in the field of publications. Frederick Tolles is chairman of the Committee on Publications, which proposes to issue a new Handbook of the Society of Friends, continue the series of studies on Quakerism in each country, collect material for a book of devotional readings, and continue the publication of *Friends World News*. A special concern for the preparation of graded religious-education material for children was presented on behalf of Friends in New Zealand and Australia. The need is evident but the Committee decided the first step of collecting the available material should be undertaken with the assistance and cooperation of Quaker experts in this field of work, and in connection with those groups which are already preparing such material.

Every one present at the meetings realized that these practical decisions, important as they are, were only a part of the benefits of our gathering. We gained a new appreciation for one another and the groups we represented and caught again a fresh vision of the unity of life around the world. The final Minute of the meetings expresses this sentiment: "We come to the close of this meeting of the World Committee for Consultation with a sense of deep thankfulness to God. Friends have gathered from many parts of the world and from widely varied situations; we have made contacts and formed friendships which will be a lasting inspiration to us. This sense of deep fellowship will go with us all as we separate and we pray that we may be enabled to share it widely among our members and Meetings in the world family of Friends."

Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history, he estimated the greatness of man. One man was true to what was in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world.

EMERSON, in *Address to Divinity Students*

THE QUAKER WAY AT RICHMOND

BY D. ELTON TRUEBLOOD

D. Elton Trueblood was appointed Chairman of the Friends World Committee for Consultation.

There were many remarkable things which transpired during the meeting of the Friends World Committee, but the most remarkable of all was the verification of a fundamental Quaker insight. This needs some explaining.

As the nine-day meeting, with representatives of so many national groups, went on, Friends became involved in difficult and even controversial issues. We had a particularly hard morning trying to decide our right relation to UNESCO. Many of us were truly worried. We did so hope that the meeting would end with an exalted vision, but this seemed unlikely at the middle of the week. Then person after person began asking for a change in schedule. And this made the difference!

The Steering Committee had gone carefully into the demands upon the whole Committee and had tried to give adequate time to each expressed concern, but many saw simultaneously that, unless the program were altered, nothing important would be accomplished. They suggested that the already crowded program should be changed, with less time given to business and at least two full hours one day given to a time of quiet waiting for the revelation of God's will. From the worldly point of view, nothing could be more absurd, *but it worked.*

We realized that we could not give a message to the world unless we *had* one, and that we could not *have* one except by waiting patiently and humbly for it. Accordingly, when matters were pressing for decision, we did the apparently impractical thing and settled down into long periods of spiritual receptivity. The result was that the entire mood changed. The necessary business *was* done in the time still available and we *did* have a message in which we were able to unite in spite of our diversity of background.

I had often seen this done in a Monthly Meeting, but never before in a conference. I had seen, particularly in Baltimore, occasions when acrimonious discussion in a Monthly Meeting would be stopped while Friends went into a time of quiet waiting and I knew that it could succeed there, but what we learned at Earlham was that this method works in a larger gathering and in a longer time. Yet how seldom we seriously employ it.

This is the sort of people we are or ought to be. We have a way that works wonders. Perhaps our most serious task is to give this way to the outside world, but we must first practise it ourselves.

MESSAGE ON CONSCRIPTION

The Friends World Committee for Consultation gave extended consideration to the spread of military conscription and formulated the following message to Friends.

We have considered the subject of conscription and the efforts being made to introduce it to countries such as the United States of America and Canada. Any system of universal military training is dangerous to freedom of individual conscience, and threatens the vital life and very existence of Christian groups who proclaim a gospel of freedom and love. We are opposed to it.

The achievement and maintenance of peace, which is the desire of the peoples of the world, is frustrated by the fears and misunderstanding engendered by reliance on material power and military might.

The development of peaceful relationships in all spheres of life—home, business, church, community, nation, and international life — depends upon faith in and use of the integrating power of Divine love and sacrifice. The life and death of Jesus Christ demonstrate the way of God for the healing and happiness of his human family. "Not by might nor by power, but by my spirit, saith the Lord." We cannot serve two masters. All peoples and nations, as well as the Christian Church, must now choose between reliance upon the destructive forces of dominance and military might, which demand conscription and lead to war, or demonstrate their reliance upon the creative power of Divine Love. Loyalty and obedience to our Christian faith demand service and sacrifice, but their fruits are joy and peace.

We call ourselves and all men to a dedicated effort to overcome fear and hopelessness by acts of creative love and sacrificial service.

"I was forty years old when the 'break-through of Grace' came over me and broke the old form. It washed away hatred and left me to love. It washed away the law in which I had grown up, the security and the tradition, and left me at the threshold of a new beginning. Upon this I am building my second home—a home for the 'crushed and the humiliated': The animals belong in it, the children, the poor, the maltreated and those outside the pale of the law. They who are in possession smile at this, and they who are in power shrug their shoulders.

"But how could he be a poet at whose gate the poor of the earth might not knock at any hour, and whose door was not open day and night . . . so that God and the dying 'might enter across an unforbidden threshold and at any time?' "

ERNST WIECHERT (1932)

The World Council of Churches

The 1948 Assembly

By John C. Bennett

Friends will want to keep informed on the major events and important affairs in the ecumenical movement among the churches. Here is the presentation of a history making assembly, convening next year.

IN the summer of 1948 in Amsterdam, Holland, the World Council of Churches will convene its first Assembly. Although the World Council, because of its enormous wartime achievements in relief, in maintaining communication between Christians, and in advancing Christian unity, has become a well-known agency and a symbol of hope throughout the world, it has not technically been definitely organized. Throughout its history it has been "in process of formation," awaiting the time when official representatives of the churches could gather in order to establish it on a constitutional basis.

The first Assembly in 1948 will meet, in part, for this purpose. It will be a business meeting and constitutional convention of the World Council of Churches, and it is expected that about half of the twelve-day period of the Assembly will be devoted to these matters.

But it is also planned that the 1948 Assembly will take its place in the great succession of ecumenical conferences—Stockholm and Lausanne, Oxford and Edinburgh—which have been the chief landmarks in the history of the ecumenical movement. It will be a world conference called to consider the most urgent problems of Christian faith and life. A full description of the plans for the Assembly has been prepared in pamphlet form, under the title *Man's Disorder and God's Design.*

The Guiding Theme

Its guiding theme is "Man's Disorder and God's Design," a theme which both states an urgent problem and proclaims a commanding faith. That there is disorder in the affairs of men is plain enough; but the character and roots of this disorder, and its relation to God's purpose, are matters for thorough study and exploration.

Yet, "Design," as it is used in the theme of the Assembly, is more than "purpose." It means the purpose of God which is still to be realized, but it also points to the pattern of what God has already done in creation and redemption. Christians have come through the war, confirmed in their faith that already in human history the redemptive acts of God in Jesus Christ have created a new situation, that Christianity is not merely an ideal or promise for the future but also a witness to a reality that is already present in human life. This reality is mediated through the Church, but the disorder of man also appears in the sinful weakness and division of church life. This theme of the Assembly is intended to be broad enough to cover both the major affirmations and the major perplexities of the contemporary church.

The general theme is to be broken down into four sub-topics.

1. *The Universal Church in God's Design.* A study of the nature and function of the Church, for the purpose of learning "to hold together the fullness of its paradox; to realize just as acutely the glorious destiny which the Church has in the will of God, and the shameful performance which it makes not only, nor chiefly, in the eyes of men but also in the eyes of God."

2. *God's Design and Man's Witness.* A consideration of Christian evangelism, stemming from the initial presupposition that "most of the traditional methods of evangelism are now bankrupt," and from the faith that the gospel is everywhere valid and by its inherent nature must be propagated among all men.

3. *The Church and the Disorder of Society.* A treatment of the relation of the Church to society in general, with particular reference to new beginnings in church life in regard to political, economic, and vocational life.

4. *The Church and International Affairs.* A study of Christian effectiveness in the international scene, dealing with the particular political and economic issues involved in the achievement of world order.

The Preparation

It is hoped that the Assembly will give to the churches fresh guidance for the fateful decisions that have been forced upon humanity in the post-war world. Yet if the Assembly were not to be preceded by two years of intensive international preparation, this result could hardly be forthcoming. The preparation for the Assembly may ultimately be of more importance than the actual meeting itself, for it will involve the thought and prayers and work of thousands of people throughout the world.

The basis of the preparatory work is to be found in the four commissions which have been appointed to guide the work of the four sections outlined above. Of these, the first three commissions are each composed of thirty of the best-qualified persons, both clerical and lay, to be found throughout the world. The fourth is the newly-formed Permanent Commission on International Affairs appointed jointly by the World Council of Churches and the International Missionary Council. These commissions will, throughout the two years prior to the Assembly, carry on a thorough study of their respective subjects, resulting in four volumes which are to be in the hands of the delegates to the Assembly before it convenes.

The volumes are to be written by from ten to fifteen persons each, chosen with a view to the nationality, church background, and type of thought they represent. Over forty actual authors will thus participate, but their respective chapters are themselves to be the result of extensive international consultation. Factual memoranda are being requested on the various chapter subjects from all over the world; these are being correlated in the Geneva office and transmitted to the appropriate author. On the basis of these and their own best thinking, the authors will compose a first draft, which will be sent for intensive criticism to people throughout the world. The resulting second draft will also be submitted to a similar process of criticism.

Wide Participation

Thus Christians in all countries, and in all branches of the Church that are connected with the World Council, will participate in the preparatory process. In the United States there is a committee appointed by the American Committee for the World Council of Churches which is supervising the American participation in this total project. Steps are now being taken to assemble the names of over four hundred people who will serve as critics of the various papers. The chairman of the American committee is Professor Clarence T. Craig, and its executive secretary is the Reverend Robert S. Bilheimer. A similar procedure is

planned in other countries but perhaps the most elaborate plans of all have been projected for Germany, special attention here being necessary because of the difficulties of communication in Germany and because of the importance of using this means to break down the isolation which has surrounded German churchmen for the past years.

In addition to the four international volumes, several nations are planning their own volumes on the general theme of the Assembly. In the United States it is planned to produce a one-volume edition of the Inter-seminary Series, containing the most relevant chapters for publication abroad. In this way, participation in the entire venture in each nation will be increased, and the understanding of Christians of distinctive national trends of thought will be enriched.

Even preliminary work in the Assembly has revealed that there is more mutual understanding and a broader concensus in the Church than at any time since the Reformation. The preparatory process for the Assembly is designed to augment this basic unity, in the hope that the Assembly itself will illumine the problems of the Christian life in the immediate situation and give a sound lead for the future to the great family of Churches joined together in the World Council.

A World Society of Friends

By Ranjit Chetsingh

Ranjit Chetsingh, Quaker from India, brought a new sense of dimensions into the concerns of the Young Friends Conference.

We are living in critical times. It might be said that it is not only the eleventh hour, but also the fifty-ninth minute for the forces of peace to get organized and to assert themselves. Constantly one hears of the necessity of a world mind, of a world order, of a world government. I have heard discussions at this conference of the necessity of a world state.

Is it possible to have a "World Society of Friends?" In the world there are not even one hundred and fifty thousand people who call themselves Friends. Isn't it sheer "cheek" to talk of a world Society of Friends? Would it not be better just to cooperate with good people? There is something the Society of Friends has to give to the world which if we don't give, it will never have. We are called of God to give it. The Quaker believes that in every man there is something of God and that in responding to God we are brought into this experience. Why should we be a separate Society?

Our Temptations

There are only about eight hundred Quakers in India. A Hindu student who attended the Quaker center in Delhi, and who had taken some Quaker literature home, asked if we didn't think more people would join us if we didn't call ourselves Christian. Riding on the train one day, I talked with two officers from the Punjab. One of them liked our work so well that he wanted to pay his "subscription" and join if only we didn't call ourselves Christian. But we are Christians. I think this was similar to the temptation Jesus had. We are tempted to make use of the world's methods to get far when the newspaper headlines praise our Quaker chocolate, Quaker relief, and so forth.

There is a more subtle temptation still. We Quakers say we have a witness to give and we can best give it through relief and rehabilitation. The world over I find people very keen on good works. It has been my privilege to see some of the very good work done in India, in Bengal during famine, in Calcutta at the air raid shelters and in the establishing of cooperatives in the fishing villages. But it is only doing odd jobs to give relief. That is a good service, but you know how fast the world moves. We can't keep pace with the forces of destruction in this world. We cannot rehabilitate more quickly than people can destroy. We are not called to be a mender's cooperative; we have got to build up new patterns. There aren't good enough patterns in the world.

For Deeper Life

Roving statesmen in India come along and say that in the four hundred million people of India, where two hundred and ninety million are Hindus, and where Christians are a small minority, mostly drawn from the lower strata of society, "Hindus they are, and Hindus they will remain, whether 'Christians' or not." To refrain from calling ourselves Christian would be really asking escape for ourselves. No, patching is not producing a new pattern. That is not God's purpose. Christ's purpose is to bring life in its fullness to all of us.

At one time I had the privilege of planting some trees. They were planted near a well and in due time produced beautiful foliage but no fruit. Other trees farther away had fruit. Those who understood the science of planting told me that the trees near the well had only surface roots. They would be beautifully green, but if they were to bear fruit the surface roots would have to be deeply planted; the trees would have to struggle. Water was too easily obtained. Is this not like our cut-flower civilization, living on surface roots?

We have a great tradition behind us, we have a great name, and it is good that it should be so, but we can't live on that. We have got to go deep down. We must realize that in this world which is seeking to be *one*, we must share our common experience, our talents, and our urge for service. We must rise above all sorts of barriers. Is there a common language, is there a community of thought, can there be a Society of Friends?

Is there a community of Friends, or not? In the city of Delhi not even four prominent residents of one and a half million inhabitants were Friends at the time the British Cabinet commissions came there. They had to carry on discussions with political leaders of all religions. Some of us felt that these men should come together, not only on the basis of their political wisdom and administrative insight but also as human beings who believed in powers higher than themselves, and we carefully drew up a list of people to whom religion matters. We invited them to come. Among them were three Cabinet members, some Muslims, Gandhi, and others. We did have a community of friends, people with whom we had community of thought and fellowship.

Our One Foundation

There is a deeper experience we must have if we are to join together and give to the world the faith in that of God in every man. If we haven't discovered it for ourselves, we had better get it. I suggest that it is up to a group of young Friends like this to answer to God for what the Society of Friends will do in the next fifty years. Either we do it, or it doesn't get done. That is the qnestion, and, view it as you like, not many people have the temerity to believe in some of the things that we believe in.

If we go forward as equals, as sharers, as fellow seekers having partially attained, it is the only way we can build up, as children of God, a world Society of Friends. To build one world is a very big task. May you and I be given grace and humility and teachableness enough to be willing to learn of God, to throw away some of our prejudices and some of our narrower pleasurable attachments, so that we can face this task in the right spirit and give to the world what it needs.

A Colorful Occasion

Friends from Many Lands

By Allen J. White

FROM September 5 to 14, at Earlham College, the Friends World Committee held its first meeting since 1939. Ninety-one Friends, representing thirty-six Yearly Meetings and seventeen countries, attended.

Though of different nationalities and backgrounds, there was in the group an awareness of kinship — a realization that the Society of Friends is, in fact, one family though not of the same household. Each member of the family gathered at Richmond for these meetings had his own contribution to make, a contribution which was accepted gratefully by the rest.

Members and attenders from outside of the United States included Ruth Oechslin and Hans Albrecht from Germany; Leslie Shaffer, Frederick J. Tritton, Amy E. Wallis, E. Russell and Maude Brayshaw, Henry and Lucy Gillett, Stephen J. Thorne, and Harry T. Silcock from London; Heleen van Nieuwenhoven from Holland, Thoralf Bryne from Norway; Greta Stendahl from Sweden; Helene Monastier from Switzerland; Maurice Webb from South Africa; Dr. J. Usang Ly and Stephen and Ruth Yang from China; Gilbert and Minnie Bowles from Japan; Harry Mirchulall from India; Suzanne Adlam from New Zealand; Louise Schmitt from France; Stephen Allott from North Ireland; Elise Thomsen from Denmark; Fred Haslam, Pohn Petrie, and Howard Clayton from Canada; Gladys Jones from Jamaica; and Dorotheo Alaniz from Mexico.

From German Law Court

Of these able Friends from abroad, Ruth Oechslin had much to contribute. A lawyer by profession, she and her family resisted all efforts of the Nazis to enlist their interest and support. When the war had come to an end, the American military government gave her a position in the denazification division. While in this position, it became her duty to be the presiding judge in the trial of the mayor of her town. The mayor was placed on probation, and because he was not given a severe sentence, Ruth Oechslin received many criticisms, especially from the communists. She explains that she was sympathetic because the mayor was an able leader who was pressed into the Nazi party, and one whose leadership is sorely needed by Germany today.

While at Richmond, Ruth accepted several invitations to speak to local Friends' groups. In one of these talks she stated that Friends are partly responsible for what happened in Germany because "we have not loved enough." Like the publicans and the sinners, we love our friends and families, but she said we must also carry our love into our business life and to everyone, even to those who mistreat us.

Twice an Artist

Another interesting personality was found in the person of W. Maude Brayshaw, who holds the honor of being the first woman clerk of London Yearly Meeting. Those of us who know little about London Yearly Meeting, except that it is the largest in the world, look with respect to the presiding clerk of that great body of Friends. Anyone who has ever been a Yearly Meeting clerk knows that it is not an easy task. When the hour is five minutes to adjournment time, and every third Friend seems to be asking for the floor, a noble and peculiarly-skilled person is required to bring the meeting to a harmonious and satisfactory close. Maude Brayshaw has such skill.

This was demonstrated at Richmond. As the presiding chairman for the last day, she found it necessary to guide the deliberations of the Committee through a veritable maze of last-minute business matters, none of which could be postponed, for it was not anticipated that the Committee would meet again with such full representation for at least two years. With great skill, Maude Brayshaw brought the meeting to a close only fifteen minutes after the adjournment time. In addition to being a skillful clerk, she is also an artist. Committee members hoped to see some of her paintings, but discovered that she had been too modest to bring any with her.

Meeting of East and West

From India came Harry Mirchulall, a young man employed as secretary of Mid-India Yearly Meeting of Friends. He left his wife and four daughters in July. The day after he arrived in Richmond, a letter from his wife informed him that a son had been born. He was overjoyed, for, he explained, a man in India does not have any real status until after he becomes the father of a boy. Though Harry Mirchulall had western clothing with him, he preferred to wear his native suit, which had been made from yarn spun with his own hands.

Reporting for Friends in India he stated that Mid-India Yearly Meeting came about as a result of a famine about 1870. Eighteen hundred children orphaned by the famine were placed under the care of missionaries sent to India by English Friends. These children grew up and many of them became Friends. Today there are two hundred and fifty members in the Yearly Meeting. In the membership are found doctors, teachers, and evangelists, as well as a large number of farmers. The Yearly Meeting operates a large hospital, a village farm school, a girls' high school, and two primary schools.

In spite, however, of this activity, Harry Mirchulall related that Friends' work in India has suffered from the fluctuating concerns of non-Indian Friends who have come to work with them. He made it abundantly clear that, although the leading of the Spirit must be followed by Friends when they go to another country to work, care must be taken to respect the indigenous life of the group. Only in this way can continuity of Friends' work and concerns be realized.

Fiesta-Segun Los Cuaqueros

Meaning what, in plain English? It is the Spanish version of "Jubilee, according to Quakers." Doroteo Alaniz from Mexico reported that on November 9 of this year Mexican Friends will celebrate seventy-five years of Friends' work in Mexico.

Although Christian life among Mexican Friends is evidenced by their study camps and Quaker schools, their young Friends' hostel, and the fact that sixty per cent of the families hold daily family devotions, there are some problems. Chief of these were listed as: (1) Insufficient leadership—in the areas where there is no Friends' pastor, membership decreases faster than it increases; (2) Opposition by the Catholics, who are strong and have more funds to work with than do the Friends. He stated that whenever Friends established a vacation Bible school, a hospital, or some other form of community service, the Catholics are always able to establish a larger and better one. He listed as the chief need in Mexico that of more effective methods of training members in order to keep them loyal to Quakerism.

Wisdom From China

J. Usang Ly, a Friend from China, made many important contributions to the meetings. Educated at Haverford College, he is quite familiar with western ways. Former president of the University of Chengtu, he is now associated with the International YMCA. It was due to his presence at Edinburgh for a YMCA Conference that the Friends World Committee was privileged to have him at Richmond.

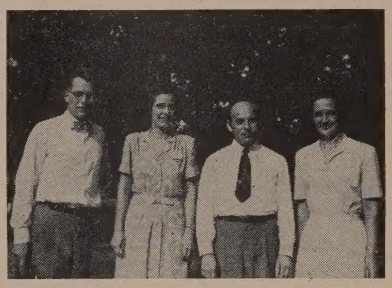
(Continued to Page 398)

THE FRIENDS WORLD COMMITTEE FOR CONSULTATION (Members and Attenders)

First row, seated, left to right: Errol T. Elliott, Indiana; Allen J. White, Philadelphia; Stephen Yang, China; Marie Bryne, Norway; Clarabel Hadley, North Carolina; A. Ward Applegate, Wilmington, Ohio; William Eves III, Philadelphia; D. Elton Trueblood, Indiana (the new Chairman); Frederick J. Tritton, England; Wayne Lewis, Kansas; Stephen Allott, Ireland; Harry Mirchulall, India; Doroteo Alaniz, Mexico; Leslie D. Shaffer, Executive Secretary, America and England.

Second row, seated, left to right: Thoralf Bryne, Norway; Ruth Yang, China; J. Usang Ly, China; Gilbert and Minnie Bowles, Japan and America; Harvey and Julianna Perry, New England; Thomas H. and Helen Haines, New York; Lucy and Henry T. Gillett, England; Hans Albrecht, Germany; Helene Monastier, Switzerland; Amy Wallis, England; Maude Brayshaw, England; Elise Thomsen, Denmark.

Third row, standing, left to right: Homer L. Morris, Philadelphia; Ruth and Jay Newlin, Iowa; Elizabeth Bartlett, Baltimore; Homer J. Coppock, Western, Indiana; Jeannette Stetson, Illinois; W. O. Mendenhall, California; Violet Clayton, Canada; Robert Dann, Oregon; Howard Clayton, Canada; Paul Schwantes, New York; Eleanor Tabor, New York; Stephen J. Thorne, England; Arthur and Lydia Standing, Iowa; Henry Perry, New England; Ruth Oechslin, Germany; Guy Hunting, Iowa; Jean Gulley, Oregon; Elbert Russell, North Carolina; Gladys Jones, Jamaica; Emmett Gulley, Oregon; Katharine Cook, New York; Anna and Passmore Elkinton, Philadelphia; Suzanne Adlam, New Zealand; Louise Schmitt, France; Emily Parker Simon, Baltimore; Heleen Van Nieuwenhoven, Holland; Greta Stendahl, Sweden; E. Russell Brayshaw, England; Maurice Webb, South Africa; Mary Hoxie Jones, Philadelphia.



Here are four major reasons why the sessions will not end with Richmond—the secretaries: Leslie D. Shaffer, Executive Secretary, with offices in London; Hannah Stapler (Philadelphia, Pa.), and Anna C. Langston (Dublin, Indiana), Assistants on either side of Allen J. White, Secretary for the American Section, with offices at Philadelphia.

Of course there are no "foreigners" in a Friends *World* meeting, but these are the ones whom American Friends delight to honor—Friends from countries abroad—the European Section.

First Row: Thoralf Bryne, Norway; Henry T. and Lucy Gillett, England; Helene Monastier, Switzerland; Helen van Nieuwenhoven, Holland; W. Maude Brayshaw, England; Amy Wallis, England; Greta Stendahl, Sweden; Ruth Oechslin, Germany.

Back Row: Marie Bryne, Norway; Harry T. Silcock, England; Stephen Allott, Ireland; Stephen J. Thorne, England; Hans Albrecht, Germany; Frederick J. Tritton, England; Louise Schmitt, France; E. Russell Brayshaw, England: Elise Thomsen, Denmark.

THE AMERICAN SECTION

First Row: Allen J. White, Clarabel Hadley, Homer L. Morris, Wayne Lewis, Clarence E. Pickett, D. Elton Trueblood, Errol T. Elliott, William Eves, III.

Sitting: Jeannette F. Stetson, Gladys Jones, Elisabeth Bartlett, A. Ward Applegate, Harvey and Julianna Perry, Thomas Harvey and Helen H. Haines, Elbert Russell, Doroteo, Alaniz, Emily Parker Simon.

Back Row: William J. Sayers, Katharine Cook, Paul Schwantes, Mary Hoxie Jones, W. O. Mendenhall, Violet Clayton, Jay Newlin, Howard W. Clayton, Homer J. Coppock, Ruth Newlin, Robert H. Dann, Jean Gulley, Arthur Standing, Eleanor Taber, Guy Hunting, Lydia Standing, Emmett Gulley, Anna Griscom Elkinton, J. Passmore Elkinton, Henry H. Perry.

A PART OF FRIENDS REPRESENTATIVES OF DIFFERENT COUNTRIES

Front Row: Dr. Usang Ly, China; Gilbert and Minnie Bowles, America and Japan; Suzanne Adlam, China and New Zealand; Ruth and Stephen Yang, China.

Back Row: Robert H. Dann, recently returned from a visit to Australia and New Zealand; Maurice Webb, South Africa; Harry T. Silcock, England and China; Harry Mirchulall, India.

A STUDY IN "FUTURES"

Never mind where we have been, here's where we are going—along with Young Friends. They are:

Clarabel Hadley, North Carolina; Jean Gulley, Oregon; Marie Bryne, Norway; Hannah Stapler, Philadelphia; Anna O. Langston, Indiana and Philadelphia; Stephen Allott, Ireland; Wayne Lewis, Kansas; Ruth and Stephen Yang, China.

The Conference faced its extremities! There was, now and then, a burst of optimism, as symbolized by Emily Parker Simon (right) who asserts, "Emmett Gulley, this has to be on the level." She is cheerfully supported by Ruth Yang of China—a good omen for East and West!

THE QUAKER "CONSTANT" IN CHANGING PERSONNEL

This sextette of Friends have attended other meetings of the Friends World Committee.

Seated: Amy Wallis, England; Greta Stendahl, Sweden; W. Maude Brayshaw, England.

Standing: Thoralf Bryne, Norway; Frederick J. Tritton, England; Hans Albrecht, Germany.

These steady hands guide "ships of state" in the Society of Friends. They are the Clerks of Yearly Meetings, here and there.

Front Row: Howard W. Clayton, Canada; Gladys Jones, Jamaica; W. Maude Brayshaw, London.

Back Row: Thoralf Bryne, Norway; Hans Albrecht, Germany; Harry Mirchulall, Mid-India.

The Message of Quakerism for Today

By Henry T. Gillett

THE agnosticism and materialism of today, accompanied by a negative attitude to Christianity as propounded by the Christian churches, may possibly be due to the lack of a positive presentation of Christian values in action as well as in word.

Science and medicine during this century have discovered that a diet, formerly considered adequate for health, really may be inadequate because certain vitamins are missing. In our civilization today we are beginning to see that a positive presentation of Christianity is needed if right moral and economic relationships between people and nations are to be obtained. Tensions, which lead to war, begin between individuals, between big industry and trade unions, between political parties as well as between nations. How can these tensions be resolved without mechanical compromise?

For nearly three hundred years the Society of Friends has maintained that it is possible to know and live in that spirit "which takes away the occasion of war." This has been called the "peace testimony." Members of the Society are conscious how far short they have come of this ideal. The communist ideal, "From each to all according to his ability and from all to each according to his need," very closely approaches the Christian ideal of love of God and one's neighbour. The important difference between communism and Christianity is in the method used in attempting to realize the ideal.

Cause of Failure

In Russia, the Bolshevik minority overthrew, in 1917, the Menshevik majority by force; the dictator government has been obliged to use the underground police force in order to eliminate what the State considered heretical and subversive. The Great Purge, in the thirties, led to the imprisonment of the original Bolshevik leaders—Bukarin, Kamenev, Zinoviev and others—and they were shot. Their idealism failed in its fulfilment largely, I think, because of reliance upon the use of force, their impatient desire for speedy results, unwillingness to wait for the acceptance of ideas by convincement, and the lack of freedom of expression by word and through the press. Police methods, suspicion, fear, and the use of force to carry out Government decisions has been uneconomic in Russia's internal policy. For, even previous to the second World War, the rise in commodity prices since the Revolution of 1917 was proportionately much greater than the rise in wages.

But "Christian nations" cannot condemn Russia without recognizing that much is needed in their own home conditions to develop and encourage a spirit of understanding where class warfare is abolished and where capital and labor each receive their equitable reward. In Britain, some employers have had a genuine interest in and thought for their employees and the latter have reciprocated by giving good service. During the last thirty years there has been an increase in the provision for settling disputes through conciliation and understanding between trade unions and employers.

Democratic Development

The message of George Fox, William Penn, and other early Friends in the seventeenth century has had an influence through its democratic faith on social conditions and freedom both in England and America. Thomas Loe, an Oxford Friend, while traveling in the ministry in Ireland, was the means of convincing young William Penn that there is "a faith which overcomes the world." As William Penn grew in this creative faith, it led him and many Friends to go to America where he founded Pennsylvania. The Constitution of Pennsylvania was in some respects a model for the Constitution of the United States.

Democratic development, both in Great Britain, America, and elsewhere, has depended and will depend on men and women who live in this creative faith. This Christian faith leads to a way of mutual understanding between people, groups, and parties.

The Christian faith, as understood by the Society of Friends, is not only an objective belief, but a subjective faith; it is not merely a belief in doctrines, but is essentially an experience of God and a way of life based on that experience. I call it a "subjective" faith because the Spirit of God, or Inward Light, is known subjectively in the consciences of men, condemning them for evil thoughts and practices and approving of right action. Quakers have called it "the principle" or "seed of God" within men—a seed which, if properly nourished, grows into a knowledge and experience of divine love.

This "principle" was present in men who lived before Christ: the Jewish prophets, Chinese philosophers, Buddha and others, all give historical evidence of a developing work of man's being, where the Spirit of God is known. We know that much evil has been done in the name of God, but historically we can see that in some of the Jewish prophets and Chinese philosophers there was a clear sensitiveness to the Spirit of God; their mental "receivers" were in tune and consequently their understanding of God was purified.

For instance, Mot-ze (400 B. C.) taught that God was a God of love, and mankind must know Him and live in that love in their relations to one another. In the life and teaching of Jesus Christ, the love of God was manifested. In the ministry of George Fox, he distinguished between the "principle" and the "principal," though both emanate from the Spirit of God. William Penn said of him that he "much laboured to open truth to people's understandings and to bottom them upon the principle and principal, Christ Jesus the Light of the World, that by bringing them to something that was of God in themselves they might the better know and judge of Him and themselves."

The Inner Guide

While we are much indebted to the writings and record of those who lived before Christ, in that they knew God in a clearer way than most of their contemporaries, the Christian Church is in possession of valuable records of both an ethic and a gospel in the New Testament. The ethic of the Sermon on the Mount is a very useful yardstick by which to measure the kind of life which should result from following the Inner Light or Spirit of God. George Fox said, "Mind that which is pure within you." We have that within us which can evaluate the ethic of the New Testament, e.g., as to truth, service of the second-mile type, sexual relations, a love of God greater than the love of mammon, forgiveness, constructive rather than destructive criticism, love of one's enemy (who may live next door), rather than retaliation.

All of this ethic involves relationships between people; the inward, eternal law or Spirit of God, from which the ethic springs, will teach us how to meet situations as they arise. The spirit of love, in which Christ lived, fulfilled this ethic. Whoever lives in that spirit builds his house on the rock instead of on shifting sands. Thus, through minding the inward principle, we are brought to know the principal, Christ Jesus, and by knowing something of God in ourselves we can better know and judge Him and ourselves. We are shown our infidelity, our high-mindedness, our pride and jealousy, our self-centeredness, and our lack of di-

vine love which thinks of the needs and welfare of others. The Apostle Paul wrote that we are to work out our own salvation, for it is "God wo works in us to will and to do of His good pleasure." God becomes more to us than a transcendent God, for He is known inwardly.

A Life Related to God and Man

The New Testament teaches us (1) that God is a Spirit and is Light and Love and that in Him we live and move and have our being (Acts 17: 24-28); (2) that God was in Christ (II Corinthians 5:19) reconciling the world unto Himself; (3) that the nature of Christ must develop in man, transforming his self-centered nature so that divine love moves him to care for and think of the needs and welfare of his fellows; and (4) that the practice of love as described in I Corinthians 8 is the essence of the gospel. It is one thing to know *about* God; it is another to know Him in experience. Intellectual knowledge tends to spiritual pride unless the experience of the love of God develops; the Apostle Paul differentiates between "knowing Christ after the flesh" and knowing the development of His nature within. Intellect and heart (or desire) should work closely together. Pascal said that often the heart has reasons that the head knows nothing about. Through prayer and dedication, our desires become harmonized with the will of God.

Edward Grubb, who was so clear in his exposition of Christianity, tells of an experience he had at the beginning of this century while traveling to America. He said, "My Christianity was a fabric of thought, rather than a developing personal life. God was to me a subject for argument rather than of direct knowledge. He was not to me what I knew He was to real Christians. I found out the main cause of my trouble. I had not been willing to let myself go and take the risk of giving myself up absolutely into the hands of God." If we are to love our neighbor, we must love God, not only with our whole mind but with our heart also. Herein is the essence of social life, not merely humanitarianism or social service, but a life related to both God and men. John Woolman expressed this well in his experience, "I put all I possess into the channel of universal love." The Apostle Paul said, "Be eager in the pursuit of this Love." (I Corinthians 14:1).

The Society of Friends experiences through worship, individual and collective, a communion and fellowship; and the need for taking an outward communion of bread and wine does not exist. Also the baptism of the Spirit is of more importance than water baptism; as Jesus said to Nicodemus: "that which is born of the flesh is flesh," you must not only be born of the flesh (water) but of the Spirit. (See note in Weymouth's translation of John 3: 5, 6.)

The late Archbishop of Canterbury said that we need more and better Christians. We need them in family life; we need them in industry, where employers will consider the welfare of employees, and where the latter will give good service in a spirit of cooperation; we need them in political and international relations.

Wilmington Yearly Meeting

In Review

The Yearly Meeting convened in its 56th annual session from August 11 to 17, in the Wilmington College Auditorium, Wilmington, Ohio.

The opening devotional period gave strength to Friends and developed the spirit of service. The presiding clerk expressed the desire that we may love others as God has loved us. Jane M. Carey was in her usual place, sitting as "head of the meeting."

William E. Berry, Merle L. Davis, Charles F. Thomas, Errol T. Elliott, Norman Young, Cecil E. Haworth, Murray C. Johnson, Harold Hadley, Samuel R. Levering, E. Raymond Wilson, Margaret Farlow, and other visiting Friends were in attendance and gave inspiration.

Mary Foster of Providence, Rhode Island, and Allan H. Jacobs of Jamaica, were warmly received as representatives of Young Friends groups.

The request of Howard F. McKay, that he not be reappointed clerk, was accepted with great reluctance. The manner in which he has presided has been in keeping with democratic ideals and Christian courtesy. Burton S. W. Hill was appointed to serve the meeting as clerk.

In his annual report, Adam H. Flatter, executive secretary, encouraged increased cooperation among the workers of the Yearly Meeting. He was warmly commended for his conscientious labor and was employed for another year.

The daily, half-hour devotional services, under the leadership of visiting Friends, provided opportunities for gaining a sense of guidance in our expression of love to men everywhere.

We are concerned that the song may not die on our lips. Many members throughout the Yearly Meeting shared their talents when they presented reverent music for our blessing. The choir from Springfield and Beech Grove Meetings added much to the spirit of the Sabbath meeting for worship.

The Work of Young Friends

The Junior Yearly Meeting met in Primary and Junior groups. Evelyn Thornburg and Ann Terrell, leaders of the primaries, centered the program around the hymn, "This is my Father's World." This group donated $10 to help feed the hungry children in Europe. Mary Huffman and Dorothy Shields, guiding the juniors, used the theme, "Growing Together for Christian Service." Robert Chapman served as clerk, Elnora Florea, recording clerk, and Frances Warren, reading clerk. The juniors gift of $14 was for American Friends Service Work.

Young Friends of high school age met in conference when several outstanding speakers of the Yearly Meeting gave messages to them.

The Young Friends session, preceded by a pot-luck supper and vesper service, was addressed by Charles F. Thomas on "Our Christian Responsibility in These Days." Young men who will enter the ministry expressed their sense of our need of evangelism.

Standing committee reports revealed the interest and earnestness of committee members in local Meetings. The missions committee and Woman's Missionary Union reported increasing interest and more work done. Charles Scott projected pictures of his work at the demonstration farm in Tennessee and that of his wife, Charlotte. These revealed the interest stimulated in Tennessee farmers, and portrayed their church activities.

"Friends in Palestine and Africa" were considered through an address by Merle L. Davis, and by his projection of pictures of our fields in these lands. He enlightened us concerning the results of Friends' efforts in both countries.

Fellowship Dinners

Four fellowship dinners were held during the week: the missionary; the educational, with President Samuel D. Marble as speaker; the dinner for ministers and their families, with Murray C. Johnson as speaker; and the noontide picnic dinner, served under the campus trees by the Social Order Committee.

Samuel D. Marble, president of Wilmington College, was introduced and warmly welcomed. He expressed his hopes and ideals for the College and his forward-looking plans.

"Better Tools for Christian Workers" was discussed by Cecil E. Haworth in the Christian education session. He said the most effective tool is the personality that results from knowing God by first-hand experience.

Samuel R. Levering and E. Raymond Wilson, speaking for the Peace and Service Committees, brought discriminating resumés of world conditions. A committee was appointed, representing both the Ohio and Tennessee sections of our Yearly Meeting, to visit our Representatives and Senators in regard to our stand against compulsory military training.

Many petitions against magazine, newspaper, and radio liquor advertisements have been circulated, in care of the Public Morals Committee.

"The Revised Standard Version of the New Testament" received consideration in the Meeting on Ministry and Counsel.

The expressed concern of the Social Order Committee was that "harmony and social justice among diverse races is one of the most important elements in the task of peace today."

Messages from other Yearly Meetings, presented by the Epistle Committee, made us conscious of the world-wide fellowship of our Society and that God is Father of the human family.

After the study of the Bible School lesson, Sabbath morning, the message of the worship hour was brought by Samuel D. Marble. He answered his question, "Can A Man Know God," by saying, "If you would know God you will find there is no substitute for holy living."

Errol T. Elliott gave the closing message on the love of Christ. He said, "We must encompass people with love if we would be Christlike."

The reading of the concluding minute called for consecration to our tasks.

"The luminous trail from Christ, himself, through individuals lighted with his love, is ours to keep bright and trend toward the new heaven and the new earth. This demands that we bestir ourselves, and that we go, be, and do after the pattern of Christ.

With grateful acknowledgement to Him who loves us, and with love to one another, we adjourn to meet at the usual place next year, if God wills.

RUTH A. HADLEY
BESSIE B. HAWORTH

You would compliment a coxcomb (a clown) doing a good act, but you would not praise an angel. The silence that accepts merit as the most natural thing in the world is the highest applause.

EMERSON, in *Address to Divinity Students*

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

DOCTOR JOHNSON'S PRAYERS

Edited with an Introduction by
ELTON TRUEBLOOD

Harpers, New York; Price $1.50

Elton Trueblood has done a real service to Christian concept in this revealing book. A less discerning student of Samuel Johnson would have emphasized the absence of radiance, of triumph, and assurance in this present life.

To the great literary man, personal redemption through Christ was a slippery business. To the final paragraph of his last published prayer there is a monotonous petition for forgiveness, an unrelieved confession of sins and reliance upon God's mercy.

One misses the conscious unity with God which prompted Paul's "I live and yet not I," and the counsel of perfectionism which makes the Gospels vocal.

The present Editor has fairly reminded us that The Prayers must be read in the mood of the author's age, a mood of open scoffing at the Christian faith. Certainly Johnson was no mystic, not a questor like George Fox, but a middle-of-the-way man who could be a Christian with all his faculties, even if he could not lay hold of God with powers beyond his faculties.

Friends will read with interest his antipathy for symbols such as plain garb. "A man who cannot get to heaven in a green coat," he once said, "will not find his way thither sooner in a gray one." Pertinent retorts are obvious here, one being that the gray-coated man did not so much concentrate on the matter of getting to heaven.

Elton Trueblood's appraisal of the spiritual level of Samuel Johnson is generously kind, but with no special pleading, and ties us into the Eighteenth Century concept with great profit. It is good reading from beginning to end.

ALVIN T. COATE

GOD IS MY LANDLORD

BY RAYMOND J. JEFFREYS

Van Kampen Press
158 pp. with pictures, price $1.50

The book depicts Perry Hayden's world-famous "Biblical Wheat" project at Tecumseh, Michigan, during the past six years. The story begins as Perry Hayden was listening to a sermon in the Tecumseh Friends Church on the text taken from John 12:24. There he was inspired to launch his dramatic experiment to prove that tithing really works today.

In 1940, Hayden planted one-cubic-inch measure of wheat (360 kernels) in a plot four by eight feet. Each year as the harvest increased, he gave a tithe (one-tenth) of it to the church. The first year's tithe amounted to only five cubic inches; while from the sixth year's crop, amounting to 5,555 bushels, from 2,666 acres, the tithe was 555 bushels. This last tithe was sent to Europe and distributed for Famine Relief by the American Friends Service Committee.

The late Henry Ford became interested and furnished the land and labor and equipment for the first five years, believing that — "Tithing would ease many of the world's problems."

At the celebration of the harvest of the sixth year's crop, a colorful parade moved through the streets of Adrian, Michigan, ending at the Fair Grounds, where a packed grandstand saw enacted the Harvest Pageant of equipment used from Biblical days down to the present.

The great lesson of the book is to prove that "It pays to give God His part," for as the experiment demonstrates, "God honors those who share with Him." The book also encourages Christians to dedicate a "Tithe" of their income to the Lord, that tithers may multiply "until the blessing would go out through the whole world," as the "Dynamic Kernels" would cover the globe in thirteen years if continued.

Here is a book for Friends, demonstrating what God can do with one dedicated Quaker, to shake the world in the field of tithing.

JOHN COMPTON, *Chairman*,
Stewardship Committee of
Five Years Meeting.

The Devotional Life

AN INWARD STILLNESS

Selections by ARDIS MICHENER

I give the whole, and not a part,
Of all Thou gavest me . . .
Lean close unto Him in faith and hope;
How many like thee have found
In Him a shelter and home of peace . . .

JOHN GREENLEAF WHITTIER

* * * *

Try what it is to speak with God behind you—to speak so as to be only the arrow in the bow which the Almighty draws.

H. W. BEECHER

* * * *

Nurture your mind with great thoughts.

DISRAELI

* * * *

Fully to understand a grand and beautiful thought requires perhaps as much time as to conceive it.

JOUBERT

True silence is the rest of the soul and is to the spirit what sleep is to the body, nourishment and refreshment.

WILLIAM PENN;
Fruits of a Father's Love

* * * *

A man of virtue, judgment and prudence, speaks not until there is silence.

SADI; *The Gulistan*

* * * *

Silence holds the door against the strife of tongue.

JAMES HERVEY

* * * *

Words, like glass, darken whatever they do not help us see.

JOUBERT

* * * *

For we all make many mistakes, and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also. If we put bits into the mouths of horses that they may obey us, we guide their whole bodies. Look at the ships also; though they are so great and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire.

And the tongue is a fire . . . For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. And the harvest of righteousness is sown in peace by those who make peace.

JAMES 3: 2, 3, 4, 5 and 6, 17 and 18 (1946) Revised Standard version of the New Testament.

* * * *

When I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart; and as I gave way unto it, I found the evil weakening in me and the good raised up.

ROBERT BARCLAY

* * * *

Oh, make my heart so still, so still, when I am deep in prayer.

UTSUNOMIYA

* * * *

Your Master (will) teach you to listen to the voice from the deeps. He who sees in secret will read in you confidences which no human eye had been able to guess. He who speaks in silence will abide with you . . .

PHILIPPE VERNIER

* * * *

Let us, then, labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!

HENRY WADSWORTH LONGFELLOW;
Christus: A Mystery

* * * *

I have but Thee, my father! let Thy Spirit be with me then to comfort and uphold . . .

JOHN GREENLEAF WHITTIER;
At Last

EVERGREENS

The autumn glow has faded. The dead leaves
Rustle beneath my feet, as dead hopes stir
Within my heart, when Memory wafts her wings,
And hills are veiled in mist. All Nature grieves,
And draws her somber mantle over her.
No thrush is on the nest. No robin sings.

But darkly green against October's sky
Unchanged by summer sun or winter gale,
Scarce seen when August verdure clothed the land,
Or when September's banner waved on high,
Like faithful friends when other friendships fail,
The steadfast pine, the fir and hemlock stand.

I pray, when Life's bleak winter comes to me,
For Friends as faithful as the green pine tree.

JOSEPHINE STUBBS

LOVE TRIUMPHANT

Gently through our lives comes stealing
Love to conquer all our woes,
Bringing quiet strength and healing,
Joy for grief and friends for foes.
Love is strength and love is beauty,
Bringing peace and calming fears,
Giving courage for each duty,
Drying all our foolish tears.
Love is wisdom, love is power!
From the winter of our wrong,
Love brings Maytime bird and flower
Till our lives are bloom and song.

MYRTLE E. THOMAS

UNDER THE SNOW

Over the leaves and flowers low,
Over the woods and frozen stream,
White, and soft, and still as a dream,
Over it all, the snow.

Over the hills and vales below,
Over the tree that is leafless now,
Tenderly shrouding the poor bare bough—
Over it all, the snow.

Over the fields that we used to know,
Over the nest whence the birds have flown,
Over the grave with its marble stone.
Over it all, the snow.

Over the joys of the long ago,
The dreams we dreamed, and the vision fled,
Over the path that we thought to tread,
Over it all, the snow.

I know that ever it must be so,
Each June its December, each morn its night . . . .
But Oh! for the flowers lost to sight,
Buried—under the snow . . .
For the dear dead dreams of the long ago,
Under Time's drifting snow.

JOSEPHINE STUBBS

SEEK FIRST THE INNER LIGHT

How hard to vision world-wide peace,
When in one simple human soul
A surging strife, within itself,
Like greater wars, destroys its goal.

MILDRED JESSUP DOTY

QUAKERDOM · AT · LARGE

The date for Lake Erie Association of Friends Meetings announced in the last issue, has been changed to October 18-19.

* * * *

Raymond and Helen Binford, who have been serving with the American Friends Service Committee in Mexico, are now in California. They plan to stop at several Meetings en route East.

* * * *

Duane McCracken, member of Minneapolis Friends Meeting, has moved to Mankato, Minnesota, where he will teach in the Department of Economics at the State Teachers College.

* * * *

The Sixth Annual Rural Life Conference, to be sponsored by the Rural Life Association, will be held at North Manchester, Indiana, December 4-6, 1947, with a congregation of the Church of the Brethren as host.

* * * *

Willard O. Trueblood, well known to Friends across the Five Years Meeting, is serving the Meeting at Pasadena, California, as pastor. He will be assisted by John Spitler.

* * * *

Robert C. and Ingeborg Jones are visiting Friends in Cuba during September and October. Robert Jones is associated with the Pan American Union with the offices in Washington, D. C.

* * * *

Inaugural ceremonies for Dr. S. Arthur Watson as president of Friends University, Wichita, Kansas, will be held as a part of Kansas Yearly Meeting sessions on October 17. Errol T. Elliott will give the inaugural address.

* * * *

Percy M. Thomas, secretary to the Committee on Evangelism of the Five Years Meeting, is spending one month under the direction of Baltimore Yearly Meeting in a preaching-teaching mission. Much of his work will be among the Meetings of Virginia.

* * * *

After serving for twenty years as minister of the Unadilla Friends Meeting in New York Yearly Meeting, and for many more years in other Friends Meetings, Henry M. Vore has returned to Ackworth, Iowa. He and his family may be reached through that address.

* * * *

Willard O. and Caroline Trueblood have moved from LaHabra, California, to a new address a few miles away. Address them at 1415 East Bonita Avenue, Covina, California. Picture them in a "casa de una hacienda" surrounded by orange trees, a long grape arbor and the everpresent eucalyptus trees. Better still, pay them an afternoon call!

* * * *

Esther Palmer writes from India, where she and Mervin Palmer are serving in the Friends Center at Calcutta, about their recent meeting with Gandhi, three days before the Independence of India. It was the occasion of a rather large gathering in which Gandhi discussed the coming of independence and the right attitude toward it.

* * * *

Benjamin F. Richer, for the past four and a half years pastor of Sugar Plain Friends Meeting at Thorntown, Indiana, will conduct evangelistic meetings in Western and Indiana Yearly Meetings, beginning October 1. In connection with this work, he will serve as pastor of Kennard and Greensboro, Indiana, Friends Meetings. His address will be Kennard, Indiana.

* * * *

Olindo Ricci, Pulitzer Traveling Fellowship winner in 1927, has joined the faculty of William Penn College, Oskaloosa, Iowa. Prior to receiving the Pulitzer award, he received a scholarship from the Art Students League and a fellowship from the Tiffany Foundation, both of New York City. Mr. Ricci worked on the murals in Radio City Music Hall, among other noteworthy paintings.

* * * *

An all-time record number of students were attending classes at Wilmington College this week as the 1947-48 college year got under way. A total of five hundred and sixty-two students have completed registration. It was expected that late registrations this week and during the early part of next week would swell the total to five hundred and seventy-five persons.

* * * *

Fifteen foreign countries and eleven American students were represented at a seminar sponsored by the AFSC at a ranch near Las Vegas, New Mexico. The group studied international relations and world peace for seven weeks. They studied, worked, lived and played together on a cooperative basis in the mountain resort, hoping to find ways of working together to achieve lasting world peace. Dr. Jay Wright, professor of psychology at the Juliard School of Music, New York City, was director.

* * * *

Under the sponsorship of the Peace Section of the Service Committee, Victor Yates, British Labor member of Parliament, is arriving in the United States on October 2 to lecture to audiences in the Middle Atlantic area, in North Carolina, Ohio, Chicago, Iowa, Kansas, Texas, California, and Seattle. Some of the topics on which he will be prepared to speak are: The Peace Movement in Great Britain; Military and Industrial Conscription; Economic and Labor Problems in Great Britain; What the British Labor Government Stands For; Security Through Health and Social Insurance; and My Recent Visit to Germany.

* * * *

The staff in charge of the American Friends Service Committee's hostel in the beautiful castle home at Sky Island, Nyack, New York, closed an interesting, successful, eight-weeks camp. Guests were there from sixteen different countries. The friendly atmosphere and good cheer gave many new hope and confidence. The quiet daily worship period helped to draw the group together, also household work. English classes and decoration aided in the spirit of fellowship and good will.

Carlton and Norma Mabee, directors, were ever busy counselling and directing the large household. Alice Wood, the nurse, was excellent in her line and a great favorite with the many children. Elizabeth Berlin, the social worker, was very valuable and helpful to the guests in many ways.

Myra Binford, the dietitian, had great delight in providing good food for the hungry guests. Sky Island air makes one very hungry. The other members of the staff, fifteen in all, found plenty to do directing group work, teaching English classes, and supervising recreation programs. The happy good-byes and abundant expression of appreciation by the guests for what Sky Island fellowship meant to them made the staff feel the project had indeed been worth while and most successful.

NEWS OF OUR MEETINGS

"Living pictures" representing various activities of the church and community, made up the program for a farewell service held for Isaac, Maie, and Leah Maie Harris just before they left Amboy, Indiana, for their native North Carolina. The pictures appeared as the program chairman turned the pages of "Memories' Album," a large, hand-decorated book which was autographed by members and friends during the social hour following the program.

There are some pastoral Meetings of Friends which are encouraging unprogrammed meetings as well. Whittier, California, Friends Meeting has had this provision for some time. Recently University Friends Meeting in Wichita, Kansas, has started an open meeting to be held during the week. There are doubtless others. Attenders are faithful to both types of meetings for worship.

* * * *

William Kirby of Mt. Shasta, California, visited Marshalltown, Iowa, Friends church on Sunday, August 24, giving a heart-searching message at the morning service. He was accompanied by his wife, Alice Cope Kirby, and were on their way to attend Ohio Yearly Meeting where William Kirby was to speak. They will then be located in Alliance, Ohio, for some months in evangelistic work.

* * * *

Earlham, Iowa, Friends' Sunday school participated in a community Labor Day parade, with a float representing the feeding of the hungry in Europe. The stage was a hayrack, drawn with a tractor, on which seven children, representing refugees, were seated at a crude table, eating bowls of cereal. A bag with a placard reading, "Cereal for Starving Europe," was in the background, with a man and woman in beaver hat and Quaker bonnet seated on each side. The bonnet belonged to Pearl Alice Hole's husband's grandmother, Elizabeth Winder Young, and the hat to Eric Knudson, the grandfather of C. E. and Elizabeth Maxwell.

* * * *

On September 1, Anna Lee Ferguson began work as church secretary for Central Friends Meeting, High Point, North Carolina. She is a birthright member of the Meeting and has been active in the Sunday School, choir, and young people's program. She received a number of honors at High Point College, including a gold medal, inscribed with the words, "The best all-round young lady of the Senior Class." The members of the Meeting are glad to have some one so well qualified to fill this position. An expanding program of activities is being planned for the winter months. Cecil E. Haworth has been pastor of the Meeting for the past ten years.

* * * *

A number from Earlham, Iowa, Sunday school attended the International Convention at Des Moines this summer. Rally and Promotion Day was observed September 6, with an attendance of over a hundred. The program centered around the theme, "Growing up in every way into Christ." Each class in the Children's Department had some part in it. The junior-hi class had charge of devotions, using the Beatitudes; the beginner's class sang "Into My Heart"; and the Cradle Roll was given special recognition. Following the promotion exercises, the Christian Education Committee presented the goals for the year. Teachers and officers were then called forward for a commitment service conducted by Oshea Hutchins, pastor.

* * * *

The work of the Anderson, Indiana, Meeting has been progressing under the ministry of Albert and Margaret Bohnert. The Sunday School has a good attendance, the Cradle Roll Department sponsored dedication services in which twenty-one babies were brought to the altar by the parents, and a Junior Christian Endeavor Society has been organized. The remodeling of the basement of the church is nearing completion and a loud speaker has been installed as a memorial to Clifford S. Carey. Arrangements were made whereby the Sunday morning worship services during the month of September were broadcast over Anderson's new radio station. The pastor and his wife have been called to serve another year. They have been very faithful in calling on those who have been ill. Revival services are being held September 28 to October 12 under the ministry of Hubert Mardock and Raleigh Harris.

* * * *

After ten years as minister of Elk Monthly Meeting of Friends, West Elkton, Ohio, Arthur Hammond feels that the regular services of the ministry are too arduous and has resigned, but he and his wife, Lillian, are remaining as members of the Meeting. Thus their help, counsel, and inspiration will still be available. On the evening of August 31, the Meeting held an appreciation party for them. A short entertainment was furnished by the members of Lillian Hammond's Sunday School class of young married people. Refreshments were served and the evening was spent in visiting. A new bill fold containing a check for one hundred dollars was presented and since then many others have added to this gift of appreciation.

When the pastoral committee were having their difficulties finding a minister for the coming year, we all breathed a prayer of thanksgiving when Parvin W. Bond was secured. Parvin Bond has moved into the new parsonage and he and his wife, Cornelia, are getting nicely settled in their new home. They have already won our love and we are looking forward to a year of happy associations.

* * * *

A committee was appointed in February by Salem Quarterly Meeting of Oregon Yearly Meeting to investigate the work at Medford, in response to their request for a Monthly Meeting. The work there was started by Milo C. Ross five years ago and a parsonage and meetinghouse have been erected, and a Preparative Meeting also has been organized. At the May meeting the request was granted and a committee appointed to set up the new Meeting. The committee met with the church at Medford, and after a period of worship, the Minute of Salem Quarterly Meeting was read. Milo Hardin was recognized as clerk and Apphia Bowers as recording clerk, by Oscar Brown, chairman of the committee. The list of members was read, and the other officers of the Monthly Meeting, their names having been read, were declared elected. Joseph Reece, Oregon Yearly Meeting superintendent, spoke impressively and others on the committee also spoke. The business of the Meeting was then transacted. Fifty-one members compose the Monthly Meeting, thirty of whom are active members, and twenty-one associate members.

* * * *

The Richmond, Virginia, Religious Society of Friends held a roll call meeting of its membership on September 7. Absent members received a fellowship letter of invitation to which many responded, some in person and others by letter. The meeting for worship was unprogrammed. Following an active, silent period came a unified theme, "Our bodies are the temples of God." Life is meaningful and all barriers melt away as one finds himself in the family circle of a common heavenly Father. Among out of town visitors were Miriam E. Brailey, minister of Baltimore Meeting, who was moved to speak on prayer. William Edmund Bloom, pastor of Corinth Meeting, spoke on growth in faith and practical Christian living. Among other visitors were Mary Falcom Jeffres, Rena Pierce, Oliver Brooks, wife and son, and the wife and son of Edmund Bloom. The theme song was "O Worship the King." Meetings of Southern Virginia sent delegations, among whom were thirty-five from Corinth, one from Bethel, five from Summerton and five from Sedley. At the close of the meeting for worship, the group went to Byrd Park for a picnic and roll call. Edward M. Raiford gave an inspirational talk there. The fellowship of kindred spirits made the group feel that such occasions should be repeated.

HORIZON

The first cooperatively produced Protestant motion picture of theatrical quality has been prepared. It was dedicated for Christian service at one of the final services of the Fourth International Workshop in Audio-Visual Education. The film, called *Beyond Our Own,* presents a thrilling story for youth.

It was financed and produced by thirteen major denominations through Protestant Film Corporation. It was

made for use in churches, schools, and clubs and was produced to be used by Protestants in their mission study for the coming year on the theme "World-wide Evangelism." Write for information to Religious Film Association, 45 Astor Place, New York City.

* * * *

American aid through the voluntary agencies of L.A.R.A. (Licensed Agencies for Relief in Asia) has been a paramount factor in restoring self-respect to the Japanese people and in heightening their admiration for the democratic process, Dr. G. Ernest Bott, first LARA official to return to this country, declared in a press conference. Dr. Bott is director in Japan for Church World Service, one of the thirteen member church, labor and civic agencies in LARA. LARA is the only foreign relief organization permitted to operate in Japan by the Allied Military Command there.

QUESTIONABLE QUAKER QUOTES

In lighter vein from and about the Sessions of the World Committee.

Is this an example of resilient Quaker firmness, or elastic inflexibility. During a business meeting of the Friends World Committee for Consultation, a Friend asserted in tones as firm as her words, "I am absolutely and unalterably opposed to . . . ." Then she added, "If my words seem a little strong, they can be altered."

* * * *

Is this pressing a figure of speech too far? An English Friend asserted in the discussion on Universal Military Training, "Quakers must take up arms against Conscription!"

* * * *

"It is not so important to have Friends come to conferences as it is to have them go home and share what they have felt," remarked one speaker. Of course, some waggish Friend would inquire, not too subtly, "Will the Friend please explain how Friends who do not come may return home?"

* * * *

Perhaps only the English will smile at this one. The Scottish will not, nor can we claim that it is really fair to Scottish character. Since it came from England, during the conference, it may be ventured here. It seems that an Englishman needing a blood transfusion offered a Scotsman one pound (four dollars) for some of his blood. The results were excellent, hence a second call for blood from the same man, but the price offered was two shillings. On the third transfusion, the offer was one shilling. Get it (Americans)?

A COLORFUL OCCASION

(Continued from Page 389)

When the Committee was discussing its place in the corporate life of our Society, Usang Ly rose to his feet and with great feeling stated that the World Committee must go on. "It is fitting," he said, "that there should be some Friends who do not understand the need for the Friends World Committee for Consultation because it is a social movement." Then he asked, "With the Society of Friends scattered all over the world, how can we have a community without some unified organization? We have no being apart from Christ. He came because he wanted a brotherhood of man, a kingdom on earth. Japanese and Chinese Friends cannot understand why in the name of Christ there can be so many divisions."

When Usang Ly sat down, there was silence among the ninety-one Friends in the room. Only a few Friends came from the East, but one of them had reminded us of our real mission on earth. It was with something of the spirit of Usang Ly that the meetings came to a close.

There is a growing realization that life is emerging in our Society. The Friends World Committee wishes to become a channel for world coordination of Friends' information — a channel through which the growth of new life can be expressed.

As pants the hart for cooling streams,
When heated in the chase; So longs my soul, O God, for Thee.
—From ancient Metrical Psalm

CONTRIBUTORS

JOHN C. BENNETT—Professor of Christian Theology and Ethics in Union Theological Seminary, New York.

RANJIT CHETSINGH — Member of Friends Yearly Meeting, c/o 20 South 12th Street, Philadelphia, Pa.

MILDRED JESSUP DOTY—790 Ackerman Road, Columbus 2, Ohio.

HENRY T. GILLETT — 111 Banbury Road, Oxford, London, England.

RUTH A. HADLEY—Member of Wilmington Yearly Meeting, Clarksville, Ohio.

BESSIE B. HAWORTH—Member of Wilmington Yearly Meeting, Wilmington, Ohio.

RUSSELL E. REES—Minister, Chicago Monthly Meeting, Longwood Drive at 110th Street, Chicago 43, Illinois.

LESLIE D. SHAFFER — Secretary, Friends World Committee, Friends House, Euston Road, London, N. W. 1, England.

JOSEPHINE STUBBS—Brownville Junction, Maine.

MYRTLE THOMAS—640 West Drayton, Ferndale 20, Michigan.

D. ELTON TRUEBLOOD—Head of the Department of Philosophy, Earlham College, Richmond, Indiana.

ALLEN J. WHITE—Secretary Friends World Committee, American Section, 20 South 12th Street, Philadelphia, Pa.

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DYNAMIC KERNELS FOUNDATION

Tecumseh, Michigan

BIRTHS

MICHENER—To David Paul and Jean Martin Michener, a son, Thomas Howard, on August 17, at Yellow Springs, Ohio.

MARRIAGES

DEBUTTS-DAVIS — Mildred Louise Davis, daughter of Charlotte P. Davis and the late Asa T. Davis of Marshalltown, Iowa, to Virgil L. DeButts of Melbourne, Iowa, in the First Friends church of Marshalltown, on September 7, with Orval H. Cox officiating.

LAMBE-CADBURY—On September 13, at Cambridge, Massachusetts, meetinghouse, Catherine Canby Cadbury, daughter of Dr. William Warder and Catharine Jones Cadbury, of Canton, China, to Thomas William Lambe, son of Claude M. and Mary H. Lambe of Raleigh, North Carolina.

LUNDIN-THOMAS — Jeanne Thomas to Berne Milo Lundin, son of Constance Lundin of Zearing, Iowa, at Kokomo, Indiana, July 27. Berne Lundin is a member of Marshalltown, Iowa, Meeting.

MICHENER-ALLEN — Catherine Lois Allen, daughter of Mr. and Mrs. Grover Allen of Bridgewater, Connecticut, to Carroll Hoover Michener, son of Paul and Margaret Michener of Ackworth, Iowa, on September 7, at Bridgewater, Connecticut.

DEATHS

ADAMS — Bertha M. Adams, at her home in Anderson, Indiana, on September 5. She was the daughter of Elihu A. and Mary Jane Morgan and was born at Mooresville, Indiana. Services were conducted at the Friends church by Albert Bohnert and graveside services at Mooresville, with Albert Copeland, a cousin, officiating. She is survived by a daughter, Maxine Mills Stanger; and a son, Merrill Mills; three grandchildren and one great grandchild.

BOGAN—Walter Elwood Bogan, son of John A. and Rosa Clark Bogan, on September 1, aged twenty years. Death occurred as a result of accidental drowning. He was a sophomore in Wilmington College and a member of Wilmington Friends Meeting, where he was active among young Friends and in choral work. Besides the parents, he leaves three sisters, and one brother.

LUDWIG—Carrie Ludwig, daughter of Clarkson and Jennie Kenworthy, on September 11, at Russiaville, Indiana. She was the widow of Arthur Ludwig. She was a lifelong member of New London Friends Meeting. Surviving are three sons, and two grandchildren. Services were conducted on Saturday afternoon with Murray Kenworthy and Clyde Watson in charge.

RATCLIFF—Owen L. Ratcliff, aged sixty-three years, at his home near Russiaville, Indiana, September 8. He was the son of John T. Ratcliff and Rebecca Ratcliff. He attended Earlham College, was a member of the Friends Meeting, and served as property trustee. Surviving are the widow, Grace Morrison Ratcliff, an adopted son, Truman, and brother, Thomas Ratcliff. Services were held at the home with his pastor, Burnie Cook, in charge. Burial was made in New London cemetery.

LOCAL MEETING DIRECTORY

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN
Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washtenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washtenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7966.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:30 p.m. supper) every first Friday. Phone Plaza 9670 or George Watson, Butterfield, 2592.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., George C. Hunt, Clerk, Rt. 1, Box 85, Denver 16. Telephone Hazeltine 080RI.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18068 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p. m.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., George H. Moore, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY
Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

THE AMERICAN FRIEND

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THE INN

As this is being read the Pocono Mountains of northeastern Pennsylvania are coming forth in a blaze of autumn glory. Near us the prevailing trees of the forest are oaks of several varieties. Over the other side of our horizon, beyond friendly Wismer Mountain, beeches and maples make up the woods. Scattered everywhere are many pines and hemlocks making a giant Turkish rug of the mountain sides.

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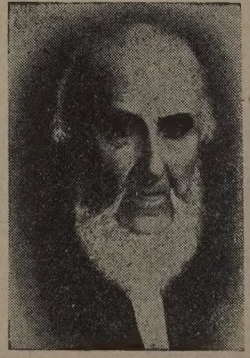

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